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Additional Palmyrene Inscriptions in the Metropolitan Museum of Art, New York.—By WILLIAM R. ARNOLD, Professor in Andover Theological Seminary.

I AM indebted to my friend and former colleague, Mr. George H. Story, Acting-Director of the Metropolitan Museum, for placing at my disposal the photographs of these monuments.

I.

Bust of a woman of middle age, with frontlet, turban, and izâr. The inscription consists of seven lines above the left shoulder and an additional three lines above the right.

8 בס"ו	1 חבל תדמר
9 שנת III [C]	2 אתת
10 LVII	3 מקימו בר
	4 נורבל
	5 אמנא
	6 מיתת י'ס
	7 XXIX

Alas! Tadmor, the wife of Moqîmu son of Nârbel, the artisan. She died on the 29th day of Sivan in the year 457 (= June, 146 A. D.).

In place of י' of י'ס in line 6 and סין in line 8, the inscription has unmistakably י. That the engraver did not intend the second letter for a ך, appears from the form of this last in מקימו and נורבל of lines 3 and 4. Though the stone is chipped off almost immediately to the left of the numeral IIII. of line 9, I am not sure that the numeral was originally followed by the sign for C. It is perhaps worth while pointing out that the character for 5 in both lines 7 and 10 is turned back 90 degrees, so that its main stroke is horizontal.

The names מקימו and נורבל are familiar. The name תדמר is known from an inscription published by Father Ronzevalle in the Arabic journal *Al-Machriq*, iii (1900), p. 259 f. In a note



I.

on that inscription, Lidzbarski (*Ephemeris*, i, p. 207) is inclined to question whether this feminine proper-name has any relation to the name of the city; he thinks it may = **تَدْمُرْ**, names from the root **ذَمِرْ** being especially frequent in South Arabian. But Arabic **تَدْمُرْ** would hardly be written **תרמור**, as is this same feminine proper-name on the next monument to be discussed, where it is borne by a granddaughter of the woman here represented. See, further, the *Répertoire d'épigraphie sémitique*, i, No. 46.

II.

Full, reclining figure of a man, holding a vase in the left hand and a bunch of dates in the right. In the rear, three children, two girls and a boy. The girls wear frontlets, turban, and izâr, and heavy necklaces. The boy, standing between the two girls, wears a necklace with large pendant, and carries what seems to be a fowl with the left hand and a bunch of fruit with the right. The main inscription is on the left side of the reclining figure, beginning at a point a little below the level of the shoulder; it doubtless extended to the base of the monument, so that at least three entire lines have been broken off, besides part of the last line preserved.

זכרבו 1
 בר מקימו 2
 בר נורבל 3
 בר זכרא 4
 [ב]ר עברי 5
 [בר ...] בול 6

Above the left shoulder of the girl nearest the father are two lines:

תרמור 1
 ברתה 2





III.

Above the left shoulder of the boy:

מקימו 1

ברה 2

Above the left shoulder of the third child:

עלית 1


ברתה 2

Zabdiból, the son of Moqîmu, the son of Nûrbel, the son of Zabda, the son of 'Abdi, [the son of] ból

Tadmor, his daughter.

Moqîmu, his son.

'Aliyyat, his daughter.

Attention should be called to the peculiar ligature  of the letters רר in line 7; cf. the final י in De Vog., No. 30a (Lidzbarski, Plate XL, 11), line 3.

On the feminine proper-name תדמור (תרמר) see the preceding monument. The other names are more or less well-known.

III.

Bust of a young woman with broad frontlet, turban, massive ear-rings, and izâr. The inscription is above the left shoulder.

עלית 1

ברה 2

זכרבול 3

'Aliyyat, the daughter of Zabdiból.

This person is obviously identical with the 'Aliyyat of the preceding monument; and as III. is doubtless her proper tombstone, we must assume that in II. we have another case of children still living being represented on the father's tombstone.

IV.

Bust of young man, with moustache, neatly trimmed side-whiskers, and curly hair. The inscription is above the left shoulder.

- חבל 1
 נורבל בר 2
 מקימו נורבל 3
 בקנין שנת 4
 IIIC 5
 LXXX 6
 XII 7

Alas! Nárbel, the son of Moqímu [son of] Nárbel. In [the month of] QNIN of the year 492 (= [if QNIN = Tammûz] July, 181 A.D.).

The form "A, son of B C" is quite common when the pedigree is carried up just two generations; see the first of the inscriptions published by Littmann in the *Journal Asiatique*, 1901, ii. p. 374 f., republished in the *Publications of an American Archaeological Expedition to Syria in 1899-1900*, Part IV., p. 66 f.

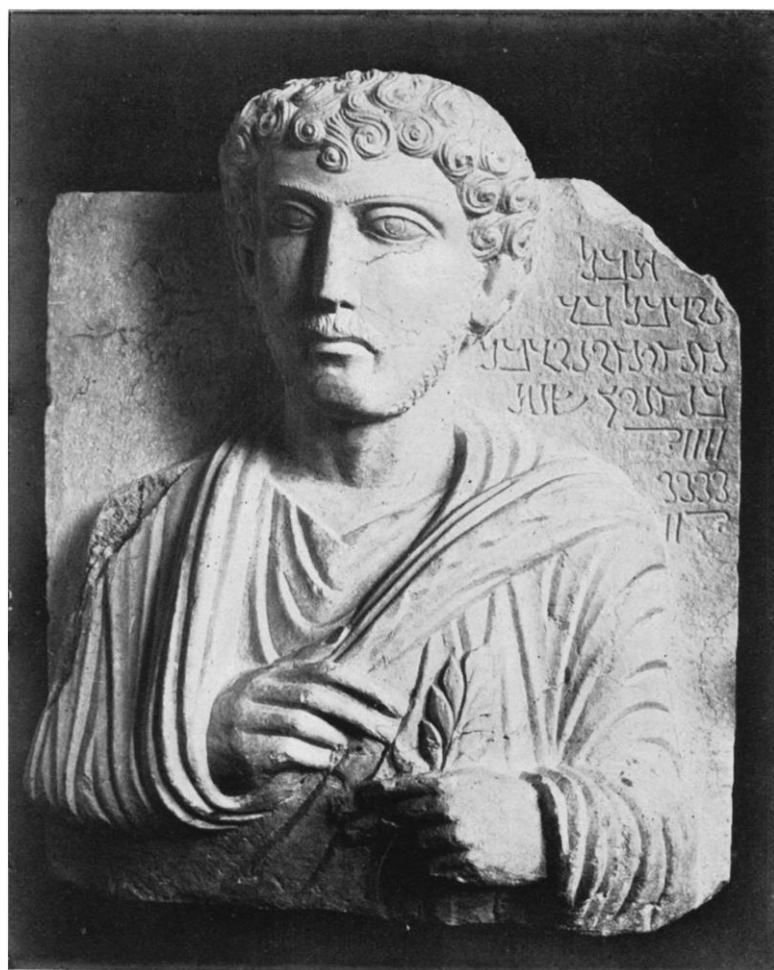
V.

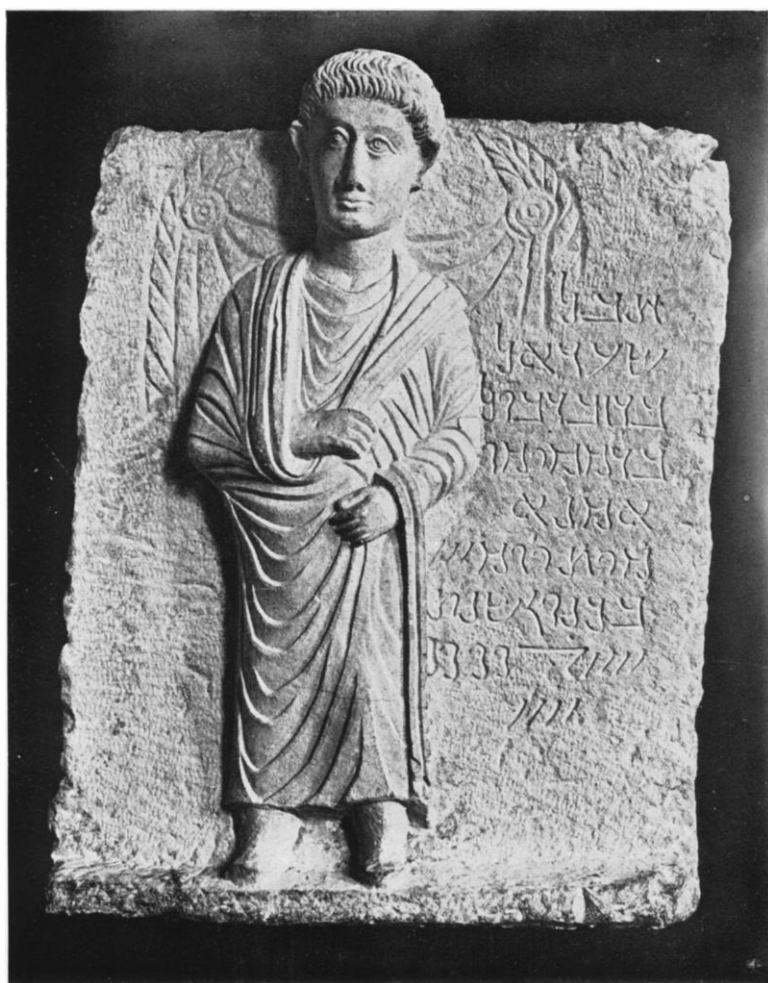
Full figure of a boy, with inscription to his left.

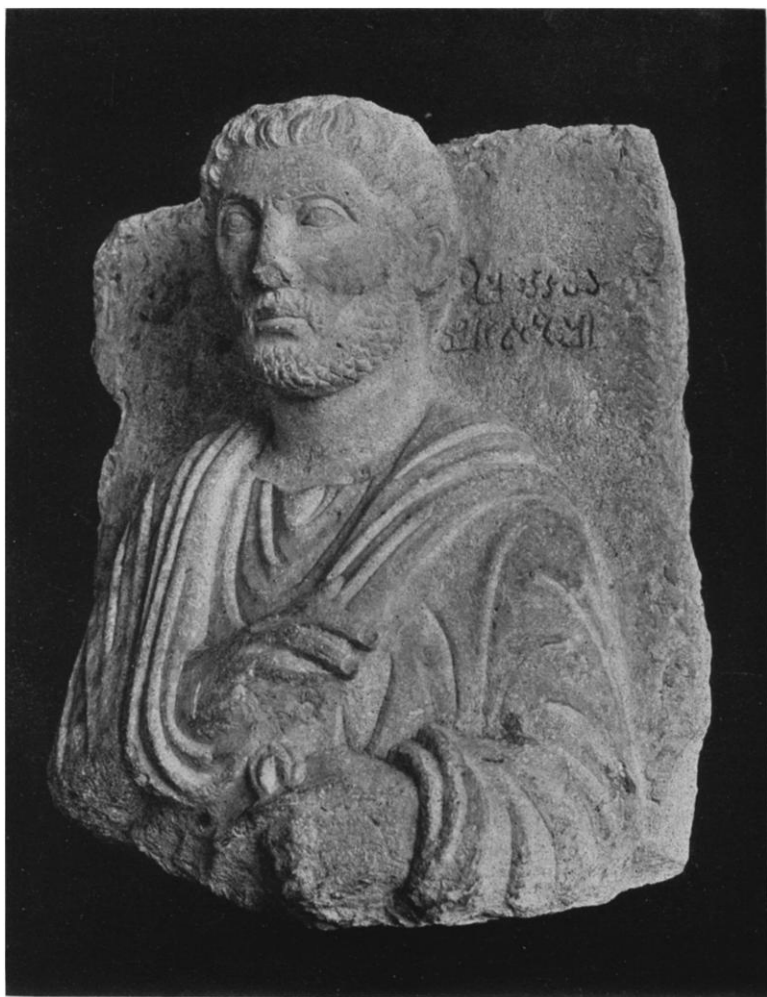
- חבל 1
 שעראל 2
 בר זברבול 3
 בר מקימו 4
 אמנא 5
 מית יום III 6
 בכנון שנת 7
 IIIICLXXX 8
 IIII 9

Alas! Sa'del, the son of Zabdiból, the son of Moqímu, the artisan. He died on the 3rd day of Kanûn in the year 484 (= November, 172 A. D.).

This identical legend is published by Ronzevalle in the work already mentioned, p. 419 ff., and reported by Lidzbarski, *Ephe-*







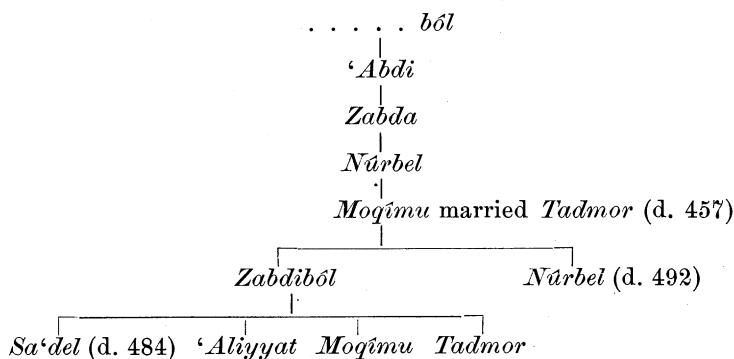
VI.

meris i, p. 208. But Ronzevalle's inscription is in two columns, and the division into lines is a different one:

5 מִית יוֹם	1 חבל שְׁעֵרָאֵל
6 בִּכְנוֹן III	2 בר זִבְרִבּוֹל
7 שְׁנַת IIIIC	3 בר מְקִימוֹ
8 LXXXIII	4 אֲמֵנָא

The appended description of the monument also makes it absolutely certain that it is not identical with the one here published, though the resemblance between them is very close indeed. Moreover, the facsimile there (*ibid.*, p. 421) shows characters which in form are almost exactly the same throughout as these. The two monuments were probably made at about the same time and by the same workman.

Combining the data of these five inscriptions, we secure the following family tree:



VI.

Bust of a bearded man of middle age. The inscription is above the left shoulder.

1 מְתַנִּי בר
2 זִבְרָא חַבְלָא

Mattānai, the son of Zabda. Alas!

The name מְתַנִּי, which is known (see Lidzbarski, *Handbuch*, p. 319), I take to be a hypocoristic, like מְתַנָּא.

VII.

Bust of a beardless young man, holding in the left hand a bowl decorated with diagonal lines. The stone is almost entirely broken off over the left shoulder. The inscription is above the right shoulder. Line 2 contained at least two additional letters, the first part of a name which was completed on another line at the extreme left of the stone. Of this last line, only a fragment of the first letter has been preserved.

1 מלכו בִּרְ
2 זבא בר ..
3 ..

Málíku, the son of Zabba, the son of

זבא is according to Lidzbarski (*Handbuch*, p. 264) a hypocoristic of a name beginning with זבר.

VIII.

Votive stele, 20½ inches in height. The inscription covers the entire surface of a plain panel between protruding base and capital decorated with bands of moulding. The ך is dotted in this inscription, and the numeral at the end is followed by the familiar decorative leaf.

1 בריך שמה לעלמא
2 טבא ורחמנא עבד
3 ומורא חגנו בר
4 יהיבא בר ירחי
5 דכא על חייה
6 וחיא אבוהי
7 ואחוהי בירח
8 קנין שנת VC
9 XLIII

Blessed be his name for ever, the good, the compassionate! Made and devotes [this monument] Haggágu, the son of Yehāba, the son of Yarhai, the — ; for his life and the life of his father and his brother. In the month QNIN of the year 543 (=231/232 A. D.).



VII.



If, with Clermont-Ganneau, we take QNIN to be the Palmyrene equivalent of Tammûz, the date is July, 232 A. D.

דכא is doubtless the designation of a trade or vocation, and refers back to Haggâgu. It will hardly be a surname (= *the pure*), or indeed have anything to do with the root דכא *to be clean*. Might we perhaps connect it with the root of דוכן, Arabic دكان? The Arabs consider دكان a Persian word; but see Fraenkel, *Fremdwörter*, p. 188.

This appears to be the same votive stele which is published in Lidzbarski's *Handbuch*, p. 476, No. 10, and is there said to be "im Besitze des Konsuls J. Løytved in Beirût." The agreement is perfect, not only in the wording, but also in the division of the lines. To be sure, the Løytved monument is marked as defective below, the last line being either wanting or illegible; while on the contrary the conclusion of the inscription in the Metropolitan Museum can be made out easily and with certainty, the lower part of the last line being indeed broken in two, but not in such a manner as to render the reading doubtful.

This was not the last monument erected by the pious Haggâgu. Twenty-nine years later, in April, 261 A.D., when another generation had come into being, he consecrated an altar with the legend (published by De Vogüé, *Syrie Centrale*, *Inscriptions de Palmyre*, No. 90):

- 1 בריך שמה לעלמא טבא
- 2 [ור]חמנא עבר ומורא
- 3 [ח]נגו בר יהיבא ירחי
- 4 דכא על חייה וחיא
- 5 אבוהי וחיא אחוהי
- 6 [וח]יא בניהון [בירח]
- 7 [ני]סן שנת 572

[Four other inscriptions from this same collection were published, with photographs, by Professor Gottheil in this Journal, vol. xxi. (1900), pp. 109 ff. See also Lidzbarski's *Ephemeris*, i, 215, and the *Répertoire d'épigr. sémit.*, Nos. 157-160, where some corrections are made. A word may be added here in regard to Gottheil's Nos. 5 and 6, which together form a single

inscription, as Chabot (*Répert.*, No. 159) has seen. The correct reading of the first half ("No. 6") is:

חבל
גא*
[ב]ר זרעת
ה

Every letter of the name זרעתה is distinct and unmistakable on the stone, as a look at the monument has shown me. Nor is there any room for doubt as to the חבל. The letter preceding the ג in line 2 is not ח (Chabot), but ג. It is possible that the letter before this was ע. The whole inscription was correctly read and interpreted by Professor Arnold in 1898, but his manuscript unfortunately remained unpublished.—ED.]